insight into the relationship between foreign policy and immigration restriction in the early post-bellum moment. The study shows how important the 1868 Burlingame Treaty between China and the US was to shaping the debate. Burlingame prohibited forced labor (the 'coolie' trade), acknowledged the natural right of migration, and denied the right of Chinese subjects to become naturalized American citizens. Both the possibilities and the contradictions of the law were used by judges, lawmakers, and immigrants themselves to point out the need for more clarification in policy. Aarim-Heriot returns to these points throughout the book as she weaves her analysis to its culmination: the 1882 Chinese Exclusion law. She convincingly shows that the Exclusion Law was not only the beginning of an era, which others have suggested, but the culmination of a decades-long course that had an increasingly predictable outcome. This study, therefore, serves as a corrective to accepted periodization in immigration history. A periodization starting with 1882 and ending with the 1924 Johnson Reed act which set strict quotas on European immigrants and made initial distinctions between racial and ethnic groups now seems more problematic.

Because *Chinese Immigrants, African-Americans, and Racial Anxiety* is told from the top down, the study's arguments are, at times, overdrawn and claim more than the documents warrant. Though it is a minor point, the book's organization could use further editorial advice. The eleven short thematic chapters might be combined in a way that would be more beneficial to Aarim-Heriot's challenge to historiographical regionalism. In the end, this book provides a new framework for understanding nineteenth century anti-Chinese sentiment. Aarim-Heriot's research and the way she connects her sources should help historians think about racism beyond the biracial paradigm which has entrenched us for too long.

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José M. Alamillo, *Making Lemonade Out of Lemons: Mexican American Labor and Leisure in a California Town 1880-1960* (University of Illinois Press: Urbana, 2006).

José M. Alamillo traces the historical development of a Mexican community in the lemon industry's company town of Corona, California. This community would alter their status from marginalized citrus workers to politically engaged agents of change. In writing up the history, Alamillo's study teaches lessons on processes of social change and the shifting formation of racial, ethnic, gender, and class identities. Further, the book's analysis provides insight on the creativity and persistence which subjugated groups rely upon to actualize social equality.

The author takes care to place gender at the forefront of the text. This is an essential venture since part and parcel of Mexican working class masculinity's development was its paradoxical mode of operation. Mexican male workers would congregate in saloons and pool halls—some of the few, if not only, venues where they possessed autonomy. However, this very assertion of masculinity in an autonomous space occurred in a mostly 'women-free' zone. Thus, the book argues that masculine identity proved to be sexist and weakened family and community ties. Yet, the men forged important networks that proved invaluable. Alamillo writes that Mexican men would participate in "rough behavior, vulgar jokes, incessant horseplay, and fighting with coworkers and bosses" (76). While ostensibly representing nothing more than mere high jinks, Alamillo shows how these activities served as a means to cultivate activism.

Still, women were *personas non grata* in these male-dominated social spaces. Moreover, at home where women carried out long hours of unpaid labour, men often ignored responsibilities and in more severe cases, became violent toward women. Additionally, the dominant white majority in Corona, masking their anti-Mexican racism in the cloak of temperance advocacy, embarked upon (partially) successful efforts to shut down the 'immoral' establishments frequented by Mexican male workers. While directed at the haunts of Mexican men, these efforts were emblematic of the racism directed at all of Mexican Corona.

Though excluded from the cantinas and pool halls, Mexican women asserted their agency. Ironically, it was they who were able to labour and make contact with whites *on* white turf such as private homes and by securing employment in the lemon packinghouses. Mexicanas would clean the abodes of white families and nannied white children. They worked alongside whites and Italians indoors where Mexican men were disallowed from taking up jobs. Uniquely positioned within the tense racial political economy of Corona, Mexicanas proved to be among the most efficient organizers when opportunities to mobilize presented themselves.

Still, Mexicana struggle for equality, it seems, could not occur in autonomous joints such as their own watering holes. Mexican women would have to foment social change in places where whites were bound to show up: churches, movie theaters, and Cinco de Mayo fiestas. Alamillo illustrates how Mexicanas carried out the "cultural work" for fiestas by adorning "parade floats to working the food booths to organizing dance contests" (95). Thus, what are seemingly trivial events such as men's baseball games, shooting pool, and heritage celebrations would actually provide a platform from which Corona Mexicans would move into action.

That being said, in order to compile such a rich narrative, the author relies upon an array of primary source material and interviews that he himself conducted. The primary documents are drawn from archival sources such as the Corona Public Library, the local newspaper, and court records. The interviewees' quotes are informative and methodologically significant as they provide confirmation of and

expand upon the historical events which the book weaves together. In regards to the interviews, it is never clear as to whether they are done in English, Spanish, or both. While this is only a minor point, it may be helpful to know if some interviews were translated into English.

Whichever language was used, as Corona emerged out of the 1930s, primary data and interviewees testify that by 1940, Mexicans were primed to mobilize and strike against their long time white *patrones*. Mexican men used networks from playing baseball and local hangouts to plan the strikes. Though denied any positions of leadership in the formal organization process, Mexicanas were key facilitators of the burgeoning labour movement as they walked on picket lines and used their webs of association to marshal support.

Sadly, these efforts would go the way of most poor people's episodes of struggle and deteriorate into defeat. But the Mexican American community went on to access institutional power in Corona during the 1950s and 1960s. Those successes could have only occurred on the foundation of a long history of struggle. Much of that success is attributable to Mexican American soldiers returned from World War II and eligible for GI Bill benefits. This provides a hopeful conclusion to the story of Corona's Mexican origin community. However, unanswered questions remain as to whether this access to the levers of power produced equality for Mexicanas and inclusion for later Mexican arrivals such as Bracero workers. Last, what of the remaining working class Mexican Americans? GI Bill benefits connote ascension to the middle class for some, but not for all. Indeed, after demonstrating his ability with this book, these are matters which the author could certainly address in later research.

This book has been necessary for a good while. Generally, we are provided with a textured analysis of how subalterns procure equality within an antagonistic social structure. Specifically, Alamillo fills part of the considerable literature gap on Latina/Latino and US Southwestern community and labour history. This reviewer is sold on the book and I will have my labour history and comparative race/ethnicity students read it. However, the book would also be useful for other courses and scholarly endeavours in American Studies, Women and Gender Studies, and Social Movements.

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Rosemary Feurer, *Radical Unionism in the Mid-West, 1900-1950* (Chicago: University of Illinois Press, 2006).

Many of the working-class history monographs that have been published in recent years have been community-based studies that have striven to illustrate the origin